PEREZ-VZZAH:

Jer. OR 6 Ham

The Breach of VZZAH:

As it was deliuered in a Sermon before His MAIESTY at *Woodstocke*, August the 24. *Anno* 1624.

1724.

BY
IOHN PRIDEAVX, *Rector of Exceter Colledge, His* MAIESTIE'S *Professor in Diuinity, and at that time Vice-Chancellor of the Vniversity of* Oxford.

1 COR. 7. 17.
As God hath called euery man, so let him walke.

OXFORD,
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TO THE RIGHT HONORABLE, IAMES, EARLE OF ARREN, LORD OF EVENNA AND INNERDALE, &c. all the bleſſings of this life, and that hereafter.

Right Honourable,

GIue me leaue to preſent only to your *View*, that which you heard not long ſithence diſtractedly *vttered*. I haue euer obſerued your extraordinary *fauours* toward me, which I wiſh I could as well *deſerue*, as thankfully *acknowledge*. When *importunity* therefore had *extorted* from me, the publiſhing of theſe *trou-*

bled Meditations; I could not bee to ſeeke of a *Patron*: Your *Heroicall diſpoſition* in generall, & *particular reſpect* to mee, being ſo freſh in memory. *Weake frames* need the *ſtronger ſupporters*; & oftentimes a *poore pamphlet* becommeth paſſable by a *rich frontiſpice*. I deſire this may be admitted not as an *acquittance* for *former debts*, but an *obligation* for *future payment*: which were I as *able*, as *ready*, ſhould not be long behind. But where *true Nobleneſſe* is *radicall*, harmleſſe *preſumption*, and vngarded *plainneſſe* for want of *Court complement*, ſeldome meetes with a checke. This emboldens me to depend on your *tryed acceptance*; who am

Oxford, Exceter Colledge. Octob. 22.
1624.

Yours Honours

moſt bounden

to be commanded

IOHN PRIDEAVX.

6 *And when they came to Nachons threshing floore, Vzzah put forth his hand to take the Arke of God, and tooke hold of it, for the Oxen shooke it.*

7 *And the anger of the Lord was kindled against Vzzah, and God smote him there for his errour, & there he died by the Arke of God.*

1 MY Text intimates a kinde of *progresse* vndertaken by King *David*, with his *Peeres* and *People*, to remoue the *Arke of God* from *Gibeah* of *Kiriathiearim*, where it sometimes soiourned, and rest it at *Ierusalem* in the *Tabernacle* he had erected for it. The least reflection on the argument of the *former Chapter*, will cleare the *Connection*, & shew the *dependance* of this passage vpon that which went before. After the death of *Saul's* sonne *Ishbosheth*, the vnion of *Israel* and *Iudah*, and their *ioint homage* performed to *David* in *Hebron*, the besieging of *Ierusalem*, and winning it from the *Iebusites*, with two other *notable victories* against their bad neighbours the *Philistins*. The *first* thing this *good King* thinks vpon, is the setling of *Gods seruice*. He held it a *neglect* no longer to bee indured, that the *Arke of God* should want a *Tabernacle*, or the *Tabernacle* be so far from *Ierusalem* his *chiefe* abode, that he might not *daily* resort vnto it. Hee considered

1.Chron.16.1

2.Sam.4.7. 1b.c,5.1.3. Ver.6. Ver.17. & 22.

that *Abinadabs* priuat houſe could not be fit for ſuch *publike worſhip*, and all the time of King *Saul* little hearkning was there after ſuch matters. But now *peace* being eſtabliſhed by the devoluing of the *Scepter* to him; Religion began to looke out, as the *Sunne* after a *ſtorme*. The *Perſians* perhaps (with *Aſſuerus*) would haue *revelled* vpon ſuch ſucceſſe, more then an *hundred* and *foureſcore daies* together; and the *Romans* haue *pageanted* out leſſe victories in many an *ambitious triumph*: But *Gods children* ſeeke not their owne, but the *glory* of him that *protects* them. Impediments may ſometimes *hinder*, or diſtractions *diuert*, or croſſes *diſable*, their beſt deſignes: but their hearts are alwaies fixed on the right, as here King *Dauids* was, to expreſſe it ſelfe vpon the firſt opportunity afforded. A *Parliament* therefore is proclaimed, and *conſultation* had with the *thouſands* and *hundreds* of the choiſeſt *Prieſts* and *People* of all *Iſraell*. It would doe a man good to conſider the *gratious ſpeech* of this religious *King*, then had in this *Parliament* (though here omitted, yet) *regiſtred* in 1. Chron. 13. in theſe very words; *If it ſeeme good vnto you* (ſaith he) *and that it bee of the Lord; let vs ſend abroad vnto our brethren every where, that are left in all the land of Iſraell, and with them alſo to the Prieſts and Levits which are in their Cities, & Suburbs, that they may gather themſelues vnto vs, & let vs bring the Arke again vnto vs, for we enquired not at it in the daies of Saul.* What ſhould not ſuch words of a *King* worke with well affected *ſubiects*? There wanted not in himſelfe *wiſdome* to diſpoſe, or *authority* to command, or *reſolution* to execute: yet it pleaſeth him to *aduiſe* with the *preſent*, and ſend for them that are *abſent*, and make himſelfe a *party*

Eſth. 1.

by

by calling them *Brethren*; and acknowledge the *common fault*, that all might ioyn for *amendment*. Such *kinde vſage* leaues moſt commonly the *greateſt impreſſion* in liberall diſpoſitions, and workes often more ſweetly then *imperious commands*. Here it appears it did, in the words next following, *And all the Congregation ſaid that they would doe ſo, for the thing was right in the ſight of all the people*. 1 Chron. 13. 4. All the people therefore from *Shihor* to *Hemah*, (the vtmoſt *borders* of the kingdome) came flocking with all alacrity to giue their readieſt *attendance*. It could bee no *ſmall company*, when 30000 are noted for *choice* men of *Iſraell*, and the reſt left *numberleſſe* vnder their ſeuerall *Captaines* and *Commanders*. Theſe we finde here marching from *Ieruſalem* (as it ſhould ſeeme) to *Baalah*; from *Baalah* to *Kiriath-iearim*: in which *Citty* on a hill (thence called *Gibeah*) ſtood *Abinadabs* houſe, where the *Arke* had remained, after its returne from the *Philiſtins*; and the plague of the *Bethſhemites* (for prying into it) full *twenty yeares* together. Thence it is now taken (as a man would thinke) with the greateſt *ſolemnity* and *reuerence* that might be deuiſed. A *new Cart* is made for the purpoſe, to preuent the leaſt *ſuſpicio* of *pollutio*, or *prophaneneſſe*: *Abinadabs* ſonnes (who had attended it ſo long, in their *Fathers* houſe) haue their *charge* continued, to bee the neareſt *Guardians* about it: *Achio* is before, *Vzzah* comes after; the reſt keepe their *due diſtance*. A goodly ſight it muſt needs be, of ſuch well ordered *troupes*, vpon ſo *ſacred* a peece of *ſeruice*. The *King* reioyceth, the *Muſicke* ſoundeth, the *multitude* ſhouteth; and no doubt but that preſcribed forme of *prayer*, at the *Arkes* remouing, was then often repeated; *Riſe vp Lord, and let thine*

1 Chron. 13. 6.

1. Sam. 7. 2.

enemies be ſcattered, and let them that hate thee flie before thee; Numb. 10.35. But what more vſuall then mens *ſureſt expectations*, to be *deceaued*, and their *beſt intentions* croſſed. *Croſſes* and *contentments* take their *turnes*, not as *men* would haue it, but as *God* diſpoſeth. They that *trauelled* here ſo contentedly, with ſuch *variety* of good *company* and *muſicke*; how ſuddenly, (not long after their firſt ſetting forth) doe they meet with an *accident*, which puts them all out of *heart*, & their *inſtruments* (as it were) out of *tune*. For

2 *When they came to Nachons threſhing floore, Vzzah put forth his hand to the Arke of God, and tooke hold of it, for the Oxen ſhooke it. And the anger of the Lord was kindled againſt Vzzah, and God ſmote him there for his errour, and there he died by the Arke of God.* Wherein may it pleaſe you to obſerue in generall

theſe three parts
1. The *danger that the Arke was in*, The *Oxen ſhooke it*.
2. *Vzzah's fault, He put forth his hand and tooke hold of it*.
3. The *preſent puniſhment*, inflicted vpon the fact, *God ſmote him there for his errour, and there he died, &c*.

The *firſt* intimates againſt the *Papiſts*, that the moſt *ſetled eſtate* of the *Church*, while it is here *militant*, is not *priuiledged* from *ſhaking*, nor its *chiefeſt vpholders* from *ſtumbling*. The *ſecond*, againſt the *Puritans*; that *every man* in ſuch *a caſe*, is not to thruſt forth his *hand* to bee a *Reformer*, farther then his *place* and *calling* warrant him. The *third*, againſt the *Atheiſticall Politicians*, that *God* cannot be *deluded* as *men* are; hee will eſpie a *fault*, and

ſtrike

ſtrike (perchance) ſuddenly, though neuer ſo *faire* a *gloſſe* be ſet vpon the action. Of theſe in their order, as *God* ſhall enable me, and your *Royall patience* giue way. And *firſt* of the *firſt*, which is the *danger* the *Arke was in*. This is here prefaced vnto vs with foure *circumſtances*: 1 of the *Time*, *when*. 2 of the *perſons*, *They*. 3 of the *progreſſe*, *Came*. Laſtly, of the *place*, to *Nachons threſhing-floore*. All which to diſcuſſe *apart*, were to ſhew more *curioſity*, then *iudgement*: & to inſiſt vpon *quiddities* (as the manner of ſome is) to gaine *applauſe* of *wit*, in that the *Holy Ghoſt* neuer meant: I came not to *this place* with any ſuch intent, but to *diſcharge my duty* in preaching *Chriſt Ieſus*, for the *winning of ſoules*. Their *grounds* to mee are *vnknowne*, that dare to doe otherwiſe. May it pleaſe you therefore, to beare with *plainneſſe*; and to *expect* no deeper *ſpeculations*, then this *Hiſtoricall text* affordeth: which here in the *firſt entrance* puts vs to a *ſtand*, with *Dauid* and his choſen company.

3 *And when they came to Nachons threſhing floore*. That which it pleaſeth the *Holy Ghoſt* to regiſter, is not for *man* to neglect, according to that of the *Rabbines*, *There is not a one tittle of the text of Scripture, but mountaines of matter may be obſerued in it*. *Threſhing*, and *threſhing floores*, are ſeldome mentioned in *prophane Authors*; but in *Scripture* ſometime yeeld illuſtration of *God's execution* vpon the *wicked*. So *Babylon* is termed בן־גרן the *ſonne of Gods threſhing floore*, in reſpect of the preſſure it was to vnder-goe, *Iſaiah* 21.10 Sometimes of his *fauour*; ſo *Ephraims* faire *necke* was not grated with the *plow-yoake*, but appointed a more fauourable taske, as a *Heifar* to *tread out the corne*, Hoſ.10.11. Theſe *threſhing*

גן בתורת
אפילו אות
אחת שאין
תרוים
גדולים
תלוים בה

threshing floores the *Israelites* esteemed no lesse then their *stateliest mansions*. In the 15. of *Numb.* we haue a *heaue offring* of the *threshing floore*, and of this the *Leuites* receiue a benefite, cap. 28. And how many *matters* of *consequence* are registred to haue happened in *threshing floores?* The great *mourning of Egypt* for *Iacob*; the *miracle* on *Gedeons fleece*; The *apparition* of an *Angell*, with his *sword drawne* against *Ierusalem*; then an *Altar* erected by *Dauid*; after, the *Temple* it selfe by *Solomon*: all in *Threshing-floores*. Now this *Threshing-floore* which is heere said to be *Nachon's*, in 1 Chron. 13. is stiled *Chidon's*: taking that name (as most *Interpreters* haue it) from that saying of God to *Iosuah*, cap. 8. נטה בכידון *Lift vp thy speare or shield toward Ai*. But that place in my *mappe*, lieth too farre out of the way, to haue any *neighbour-hood* with *Nachon's Threshing-floore*. The *Chaldye Paraphrase* reades it by the appellatiue, *Locum præparatum*, and that for two respects, as *Caietane* giues the reason: Either that *burnt offrings* were there then *prepared*, to entreat God for good successe in that *religious action*: or that the people in that place were to bee *orderly ranged*, to proceed with the *greater solemnity*, & lesse *confusion*. The *Iesuites*, with some others, hold the difference cleared, by saying, the *owner* of this *floore* had two names, *Nachon*, and *Chidon*. This may help (indeed) somewhat to iustifie their *multiplicitie of names*, to shift from the *stroke of Iustice*. The matter is not great; but that *Scripture* must not be conceiued in any part to *contradict* it selfe, lest the *whole* may thereby be *questioned*. Why may not *Chidon* then be the places name; and *Nachon* the owners at that time (as *Peter Martyr* hath it) since

Gen. 50.
Iud. 6.
2 Sam. 24.
2 Chron. 3

V. 18

Serarius.
Sanctius.

ſince *Ioſhua's* action by *Ai* gaue no name to a *place*, and this *place* may be ſo called without abſurditie. But to paſſe from this, yet not without ſome touch for *vſe*. When old *frugalitie* was in requeſt, and *Great men* were better *husbands* then *Courtiers*, rich *Boaz* held it no *diſparagement*, in perſon ſometimes to follow his *reapers*, and at night to take a *bed* in no better place then a *threſhing-floore*. But while our *maſters* follow too much their *pleaſures*, who overſees the *labourers*? The very name of *Threſhing-floore*, ſhould ſufficiently *taxe* our *idleneſſe* & *luxurie*, which cannot be *contemptible*, as long as *God's word* honoureth it. And what if I ſhould ſay, that the *pageant* of our whole *life* leſſe reſembleth a *ſtage*, then a *Threſhing-floore*? There it were a *ſhame* to bee *mute*, and ſhould it not here to *loyter*? Let *Iohn Baptiſt's* application ſhut vp this paſſage, Math. 3. where *Gods Church* is the *floore*; the choſen, *wheat*; worldlings, *chaffe*: CHRIST is ready with his *fanne*, to purge it *throughly*, and ſet apart thoſe for his *heauenly garner*; theſe, for *vnquenchable fire*. O that our *actions* may proue ſo *ſtayde*, as to endure his *fanne*, and *ſtaide*; and not to *flie* out of the *floore* as *chaffe*, or *wilde oates*, but to remaine in the day of *triall*, vnited in faith and charity to his winnowed *heape* of *wheate*: which ſticking neuer ſo cloſe together, may hap notwithſtanding to meet with a *ſhaking*, as here it befell the *Arke*: the next particle of my Text, (though not in order of words, yet of ſenſe) to be diſcuſſed.

Ruth 3.

4 *For the oxen ſhooke it.* It neuer proues well, when men forſake *Gods directions* to follow their *owne deuices*. In the 4 of *Numbers*, the *Arke* (by God's appointment) was to be carried on *mens ſhoulders*, not by euery *big-*

boned

boned Iſachar, that would *ſhoulder* perchance for *place*, to make thereof a *commodity*; but of the ſonnes of *Kohah*, whoſe *burden* properly it was: and thoſe muſt keepe at the *ſtaues end*, leſt by approaching too nigh, they touch the *holy* things, and ſo *die* for their boldneſſe. This ſo plainly laide downe, and often repeated in diuerſe places of the *Law*, and practiſed at the firſt with the *preciſeſt care*; is here notwithſtanding neglected, as a thing not *neceſſary*, and (perchance) through a 20 yeares long diſcontinuance, forgotten. So full of *infirmities*, and farre from *merit*, are the beſt *actions*, of the *beſt men*, whether *Princes*, or *ſubiects*; *Prieſts*, or *people*. The *People* perchance, relied on the *Prieſts*; the *Prieſts* were willing to cõtent the *Nobles*; the *Nobles* had good reaſon to *ſuſpect* nothing amiſſe, where they ſaw their *good King* ſo *forward*, and *confident*. All (out of doubt) mean't exceeding well, and a great deale of *holy care* and *diligence* was vſed: But a little *leauen corrupteth the whole maſſe*; and a *new patch* marreth an *old garment*. It was freſh in all their memories that the *Philiſtims* new *Cart* and *Kine*, returned this *Arke*
1 Sam. 6. 1 miraculouſly after *ſeuen moneths* captiuity: and they made no doubt but this new *Cart* of *theirs*, which of *purpoſe* they had prouided, was as *good* as that, or *better*; and *oxen* a teeme farre more *ſtaide*, then the *milch kine* that
Ibid. then drew it, which performed it with *reluctancie*, *lowing* for their *calues*. In this *deuice* they might much *pleaſe* themſelues, as more *compendious* and *eaſie*, then the *carriage* on men *ſhoulders*, eſpecially ſo long a *iourney*; and thinke it, by the *former euent*, to be *approued* alſo of *God*. But ſoone they found their *errour* by wofull experience: The *Cart* was not ſo *ſound*, nor the *oxen* ſo *ſure*, nor the

driuers

driuers ſo *circumſpect*, nor the *guardians* ſo at *hand*, nor the *way* ſo *leuell*, nor the *carriage* ſo *precious*; but beyond expectation, it was like to *catch* a *fall*. What ſhall a man here ſay? but that GOD ſeeth not as *man*, and man *ouerſeeth*, at the leaſt caſting his *eye aſide* from God's *directions*. Moſt of the *Iewes* haue a conceit, that theſe *oxen* foundred (as it were) on a *ſudden*, from a *ſupernaturall* cauſe. For if it were *preſent death* for *man* and *beaſt* to touch mount *Sinai*, when the LORD deſcended vpon it, *Exod.* 19. in proportion here muſt be *danger*, for *beaſts* Ver. 13. to be made *ſupporters* of ſo *ſacred* a *burden*. Others obſerue a *naturall wantonneſſe* in the *Oxen*; They *kicked*, ſaith one; *ſtumbled*, ſaith another; *drew diuers wayes*, according to a *third Tranſlation*. The word in the *original* שמט is of a doubtfull *ſignification*. But whatſoeuer the *cauſe* might bee, the *effect* was certaine, that the *Arke* thereby was *ſhaken*, and in *danger* to be *ouer-throwne*; which the *more* amazed, the *leſſe* they knew the *reaſon* of it.

5 Few men will make *queſtion*, but that the *Arke* in this place (among many other *reſemblances*) may well beare a *type* of the *Church militant*, as that other *Arke* of *Noah* doth, by the *application* of all *Interpreters*, both *ancient* and *moderne*. That had his *ſhaking* vpon the *waters*, as this by the *Oxen*, vpon the *new Cart*. And was not the *ſhip* wherein our SAVIOVR ſailed, in a greater Math. 8. *danger* by a *tempeſt*? The *Diſciples* themſelues knew not what would *become* of it; as appeareth by their timorous out-cry in the greateſt *perplexitie*, *Lord ſaue vs, we periſh*. Such hath euer bin the *lot* of this *woman in the wilderneſſe*, the *beloued* among the *Watch-men*; *Pharaohs* oppreſſe her, *Balaams* curſe her, *Ieroboams* cauſe her to

ſinne, *Nebuchadnezzars* lead her into *captivity*: Shee ſhall no ſooner bee *quitted* from the *hypocriſie* of *Scribes* & *Phariſes*, but new perſecutions of *Heatheniſh Tyrants* will make hauocke of her *choiſeſt children*; *Heretickes* infect her *ſprings*, *Schiſmatickes* trouble her *peace*, *Antichriſt* ſurpriſe her *liberty*; rauening *wolues* deceiue her in *ſheepes cloathing*; *Frogges* and *Locuſts* ouer-runne her fatteſt *paſtures*. This *Doctrine* needes no inlargement; which wofull *experience* in all ages hath made ſo manifeſt. In her *beſt time*, ſtrongeſt *conſtitution*, ſecureſt *repoſes*; ſuch *Tertians* often *returne*, and giue her *fits of ſhaking*: Naturaliſts cannot number more *Earth-quakes*, then wee (if the *word* may paſſe) may reckon *Church-quakes*. So that ſometime ſhee is foreed to crye out with the *Prophet*, *My belly, my belly:* other-while with the *Shunamites* childe, *My head, my head:* And that for the *tryall* of her patience, the *credit* of her *conſtancie*, the *exerciſe* of her *humilitie*, the *quickning* of her *faith*, *hope*, and *charitie*, the *killing* of her *carnall deſires*, and encreaſe of her longing for a place of better ſettling.

Ierem. 4. 19
2 Kings 4. 19

6 What ſhall we ſay then of thoſe (*Beloued*) who make *temporall felicity* a *note* of the *Church*, paint her alwayes in *pompe*, to deceiue the credulous *gazers*, and perſwade them to *beleeue*, that the *Church* was neuer there, where ſhe *ſhewed* not alwayes a *glorious out-ſide*. The world can witneſſe what a ſtirre the *Romiſh factors* haue kept of late, to iuſtifie their *whore of Babylon*, not by *faith*, (I warrant you) but by this *externall viſibilitie*; and diſcard all other *Congregations* from being *Churches*; which oppreſſed heretofore, (eſpecially by their *tyranny*) in the eyes of the *world* haue not bin ſo *conſpicuous*. This point

Bellarm. de Eccleſ. lib 4. cap. 18

ſo

ſo *often*, ſo *throughly*, by ſo *many* diſcuſſed, on our ſide, to the confuſion of all *oppoſites*, and ſatiſfaction of the *vnpartiall*; they reinforce now againe, as a *new invention* neuer heard of amõgſt vs, before in moſt of their *păphlets* and *parlies*: not for any *hold* (I am perſwaded) they finde in it themſelues; but as the laſt *cavill* to hold out plea before their *ſeduced Proſelites*: who, if it were not for ſome ſuch *goodly retentiues*, would be alwayes *flitting* from them. For what can be more *impertinent* and *præpoſterous*, then when the *queſtion* is concerning *Doctrine* and *Diſcipline*, whereby a *true Church* may be diſcerned from a *falſe*; to intangle the buſineſſe with *perſonall circumſtances*, and *knots* of *ſtorie*, and *Chronologie*, which either for want of *certain euidence* may proue *vndeterminable*; or cleared to the *vtmoſt*, make nothing to the *purpoſe*? For, ſuppoſe we had *no certainty* of our predeceſſours before *Luther*, (as our *oppoſites* haue alwayes taken the *ſtricteſt courſe* that we ſhould not) is it not ſufficient wee finde by the *vndoubted word of God*, we are in the right? from which, all *Churches* had their *originall*, (as their own *Marinarius* tells them roundly in the *Councill* of *Trent*) and muſt be *reformed* when *corruptions* grow intollerable. Now they that reforme according to this *Rule*, erect not a *new Church*, but correct *enormous novelties*, or *inveterate deformities* in the *old*. When good King *Ezekiah* purged the *Temple from all vncleanneſſe*, in the *Olde Teſtament*; and our SAVIOVR from *buyers* and *ſellers*, in the *New*: May they be ſaid to haue ſet vp a *New Temple*, or rather reduced the *Olde* to it's ancient luſtre? The reforming of Romiſh *Miſſals*, *Pontificals*, *Ceremonials*, and *Breviaries*, according to *Trent-Conſtitutions*, 2 Chron. 29. 15

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hath not hatched vs (I trow) a new *masse* of *Catholicisme*. For if *Bellarmines* position be passable, *Ipsa Christi Ecclesia non fuit nova respectu Iudaicæ, sed solùm mutatio quædam statûs Ecclesiæ*; De notis Eccles. l. 4. c. 5. *Christianitie changed not the Churches substance, but the condition only from that which it had in the Iewish Synagogues:* why may wee not rather tell them, vpon the same grounds, That our present *Church*, compared with that of our *forefathers* before *Luthers* Reformation; *Non est nova, sed tantùm mutatio quædam statûs Ecclesiæ:* The *place* the same; the *case* altered: the *good graine* reserued in the same *floore*, the *chaffe* and *darnell* onely fanned away. Were it not peeuishnesse here to imagine, that one *Arke* should become *two*, because here it is *shaken* by the *beasts* that *drew* it; but *afterward* convayed more *staidly* on the *shoulders* of the *Leuites?* Forged *suppositions* are *poore grounds* to make men see their errours. First let them *convince* vs that our *Church* is new, and *essentially different* from that of our *predecessors* before *Luther*, and then we shall cast about to frame her a *genealogie* accordingly.

7 This *one answere* might suffice to *stop* the *mouthes* of the *clamorous*, and giue *satisfaction* to the *vnpartiall* of either side. Yet to cleare our *proceeding* from the least *suspicion* of factious noveltie: we further make plaine vnto them, that the *idolatrous* and *tyrannous additions*, which they for their *glory* and *gaine* haue patched to the common grounds of *Christianitie*, and wee now protest against, haue bin euer withstood at their *first entrance*; or reproued, as they grew on, by the most *eminent* and *honest-men* in euery age, according to the *hint* that it was possible for them to take. These *groaned* after the *Reformation*

tion which we now enioy: but ouerborne (as it was *fore-prophecied*) by an impetuous *maior part*, (which commōly proues the worſt) could neuer bring it about. They haue had *Catalogues* vpon *Catalogues* of ſuch *names* and *witneſſes*, which they neuer haue offered ſolidly to anſwere; but by *catching* at ſome *extrauagancies*, and ſuppreſſing alwaies the *maine*, bearing their *proſelites* in hand that no ſuch matter could bee euer ſhewed. Haue they not among their owne *Profeſſours*, *Alvarez Pelagius*, *Nicolaus Clemangis*, *Theodoricus à Niem*, and diuerſe others of the *ſame freedome*; whoſe complaints of the abominations of *thoſe times*, haue neuer beene refuted, or redreſſed? What is the cauſe that the workes of *William de ſancto Amore*, *Peter de Vineis*, *Thomas Gaſcoine*, *Robert Groſthead*, *Iohn Wicliffe*, with others, haue bin *ſuppreſſed* ſo carefully, but that they were too *free* againſt *Friers ſopperies*, *Popes tyrannies*, & *Romes* vnſufferable *purloynings and ſuperſtitions*? Why ſatisfied they not the greiuances of the *Emperour Maximilian*, *French*, & *Germans*, which their owne *Orthuinus à Graies* hath bundled vp together in *Faſciculo rerum expetendarum*? When wee read in their owne *Cardinalls*, *Bellarmine* of the tenth age, *Ec-ce ſeculum infelix*; no *writers*, no *Councells*, no *Popes* took care for the *publike* good: *Baronius* of the ſame; *Potentiſſimæ æquè ac ſordidiſſimæ meretrices*, impetuous and deboſht *Curtezans* had gotten a hand to *Pope* and *vn-Pope* their *Paramours*, as their fancies led thē: *Peter* de *Alliaco* in a booke for *Reformation* offered to the *Councell of Conſtance*; wherin he ſticketh not ſtrangely to averre, that the *Church was then in that caſe, that it was worthy to be gouerned only of reprobats*: we conceaue that in our *moderat*

Chronol. p. 256. anno 907.

Baron. ad ann. 912. n. 8.

reformation we haue hit the *marke* that theſe men aymed at. And can this be cenſured for ſetting vp a *new Church* or *Religion*? No no (*Belʋed*) if *Romes Rocke*, and *Peters Chaire* they vant of, had not beene ſubiect to *ſhaking*, (as the *Arke* here was) why did *Pope Adrian* the ſixt acknowledge their groſſe corruptions, & promiſe the *Germans* by his Legate *Cheregatus* that they ſhould haue a *reformation*? Why did the *Trent Fathers* aſſigne eſpeciall *Deputies* to enquire into abuſes, if the *Church* ſhould looſe hir being by an orderly *Reformation*.

Faſciul. rerum expetend. p. 172.

8 And here becauſe they ſleight theſe *inſtances* wee bring, as of *diſunited particulars*, and require *viſible congregations*, that taught (as we doe) from *Luther* vpward; in this alſo their *owne men* ſhall furniſh vs, and cleare vs from being *Noveliſts*, to the ſhame of our accuſers. For doe not their owne *Wimpina* & *Cochlæus* tell vs, (& that by way of exprobration) that the *Lutherans* had nothing *ſingular* which they *borrowed* not from the *Huſsites*? Now that the *Huſsites* were inſtructed by the *Wicleuiſts*, *Bellarmine* hath a *touch*, and *Hiſtorians* of theſe times are *more plentifull*. In like manner the *Wickleviſts* are acknowledged for the *Waldenſes* ſchollers. And theſe *Waldenſes* (branded by their *Adverſaries* at leaſt with 32 *nick names*) are by the confeſſion of *Inquiſitor Reynerius*, about 300 *yeares ſince*: deſcended either from the *times* of *Sylveſter* the firſt, or (as others are perſwaded) *from the Apoſtles themſelues*. Theſe men were not ſo circumuented by *policie*, or curbed by *crueltie*, or ſeuered by *calamities*, or obſcured by *calumnie*; but alwaies they remained *viſible* to thoſe among whom they liued. For ſhould we imagine thoſe *Huſsites inviſible*, when 40000 of them

vnder

vnder the leading of the *valiant Ziſca* gaue their enimies ſo many *affronts* and ouerthrowes, and wonne *Conrade Archbiſhop of Prague*, and *George Gitziko* otherwiſe called *Poggiebratius*, King of *Bohemia*, to be of their opinion? Could 900000 of the *Waldois* or *Albigenſes* ſpread through all *Chriſtendome*, of whom *Bellarmine* boaſts out of *Paulus Aemylius*, that 100000 *were ſlaine at one time*, bee ſo obſcure that no man ſhould take notice of them? Or would the Pope grant out his *Cruſadoes*, for the rooting out of *thoſe* that could be found *no where*? It is ſenſeleſſe *(Beloved)* that our aduerſaries contend for in this behalfe; had the *Biſhops*, *Prieſts*, and *Deacons* among them a due *forme* of *Church-gouernment*? Did they publikely in their *Sermons*, *writings*, and *diſputations*, proclaime the *Pope* to be *Antichriſt*, and *Rome Babylon*, and *proteſt* againſt the *chiefeſt* of her other *abominations*? did they ſuffer for *this profeſsion*, all kinde of *exquiſite torments*? And will thoſe men, that *hunted* them as *Partridges*, *butchered* them, as *brute beaſts*, *regiſtred* them as *damned Hereticks* to all poſteritie, beare now the world in hand, that they were *inuiſible*? But they diſſented (ſay they) from the *new Reformers* in many *groſſe* opinions. This we may not take vpon truſt from the lying *Monks* their *perſecutors*: but from their owne *Apologies*, *Confeſſions*, and *Catechiſmes* (gathered and ſet forth more carefully of late by *Lydius* in *Latine*, and *Perin* in *French*) wherein we can *diſcerne* no ſuch matter. But ſay *their reformation* were not as full as *ours* (as indeed it could hardly be, for diuerſe reaſons) who knowes not, that as *corruptions* came not in *all* at a *clap*, but by *degrees*, almoſt *inſenſibly*; ſo they could not be withſtood, and *purged* in

Perin. hiſt. l. 2.

Lib. 46. de mat. Eccleſ. cap. 18.

one

one age, by the *ſame parties*, altogether. *Time*, *events*, and *opportunities* diſcouer many things, which *induſtry* cannot foreſee, or foreſeeing ſtraight amend. It ſufficeth vs they were *ours* in the *maine*, and *tended* to that *perfection*, which we (by Gods mercy) haue now in better meaſure attained. But what needs halfe this, if men would *deale ſincerely*, and *God* might be heard to ſpeake? No *Chriſtian* (we truſt) will be ſo impudent, as to doubt, whether the *Primitiue Church including Chriſt*, and his *Apoſtles*, were *true* and *viſible* without exception: Let them ſhew our diſſent from this in any *one particle*, wee are ready for *conformity* and thank them for their *directions*. Let them now on the contrary but gratifie vs ſo much for recompence, as but to ſet out *any one Church*, in *all ages*, before *Luther*, that held all *points* of *Popery* in the ſame *manner*, and vnder the *ſame Anathemaes*, as the *Tridentine Councell* hath at length enioyned, and we ſhall beare with them, for ſnarling at our viſibilitie.

9 But this *digreſſion* hath held you too long; the minutes therefore that remaine, muſt bee *husbanded* more thriftily. By this which hath beene ſpoken may bee well gathered; that as the *Arke* was taken *before* by the *Philiſtins*, and after *ſhaken* here among *Gods Prieſts* & *People*, in the preſence of the *beſt King*, who could not remedy it: So the *Church* in *neerer ages*, hath ranne the like *hazards*. *Taken* it hath beene (as we all knowe) by the *Romiſh Philiſtins*; and *ſhaken* it may be, though thence recouered (as it hath beene of late) amongſt our *poore bretheren in Germany*; and God knoweth who are next to to his *dreadfull viſitation*. You therefore whoſe *ſhoulders* are *knit*, and *conſecrated* for this *ſacred* burden; ſhift it not off on *Oxen*

en, which in the *plaineſt floore*, may miſſe their *footing*. Hath God aduanced you to *honours*, and put *you* eſpecially *in truſt*, and muſt his *chiefeſt ſeruice* be turned aſide, as too *meane* for your *Greatneſſe*? Aſſure your ſelues (*Beloued*) *Philiſtins* are no fit *patterne* for the *Prieſts* of *Iſrael* to imitate: New *Carts* or *Cart-wrights*, cannot aſſure vs, that the *Arke* ſhall be well carried, when *ability* growes *negligent*, and the *weakeſt* are left to *that load*, which requires the *ſtrongeſt*. It cannot be denied but that *Oxen* had their *vſe*, both in the *floore* and *Temple:* in the one to *tread out the corne*; in the other to vphold the *molten Sea*: and *Much increaſe* (ſaith the *Wiſeman*) is by the *ſtrength of the Oxe*. But muſt the *greateſt burden* therefore be committed to their *conuoy*, and they *walke* by as *ſpectators*, who ſhould be the *chiefeſt Actors*? Oxen (I confeſſe) are *to plow*, not *to ſow*; not to *breake vp* what *ground* they liſt, but to *be guided*, and *driuen*. Yet muſt they then *be foddered* by the *carefull plowmen*, that they may *continue* (as the *Pſalmiſt* ſpeaketh) to bee *ſtrong to labour*. And here it would alſo doe well, that they haue their *full growth*, before they *vndergoe* the *yoake*, and bee nured to *know their owners*, that our *ſpirituall plow* might *ſpeed* the *better*. But this *good husbandry* is ſometimes neglected; whence *Pharao's leane kine* proue ſuddenly as *fat as buls of Baſan*, neither fit for *Cart* or *tillage*: when others that *ſweat* in the *floore*, (contraty to *God's Law*, and the *Apoſtles* Comment, haue their *mouthes muzzled*; Vpon that of the 1 of *Iob*, *Boves arabant, & aſini paſcebantur iuxta eos*; the *Popiſh gloſſe* is wel *known*: *Per Boues* (ſaith *Aquinas*) *ſignificantur maiores, per aſinos minores*. That which they driue at, is this: *Romiſh*

Prov. 14.7.

Pſal. 144.14.

Iſaiah 1 3.

Deut 25 4. 1 Cor. 9. 9. 1 Math. 10. 10 Luc. 10. 7. 1 Tim. 5 18.

Aquinas 2. 2. q. 2. art. 6.

Prelates muſt preſcribe what they *liſt* in *matters* of *beleefe*; and their *vnderlings* of *all ſorts*, like *Aſſes*, muſt *accept* of it in *groſſe*. O let not the *iniuries* of theſe *ſhifting-times* giue iuſt occaſion hereafter, for the *inverting of* this *application*, when men of worth ſhall complaine out of their *pinching wants* and *diſcouragements*; *Aſini paſcuntur iuxta nos vndequaq́, & nos qui iugiter aramus, vix habemus quod comedamus*. Howſoeuer, by this or other meanes, the *Oxen* may *faint* and *ſtumble*, the *Axel-tree* crack, the *wheeles* decline and incline, and the *Arke* be ſenſibly indangered: bold *Vzzah* muſt not thruſt *his hand* (vpon any *religious* pretence) to *ſtay* or *ſettle* that which he hath no *warrant* to *touch*: which was obſerued to be his *fault*, in the *ſecond part* of my *Text*, and ſucceedeth now in order to be *briefly* examined,

10 *Vzzah put forth his hand to the Arke of God, and tooke hold of it.* A man would thinke that this *fact* deſerued *commendation*, rather then *puniſhment*; for (alas) what ſhould he haue done? The *Arke* had long ſoiourned in his *Fathers houſe*, and *he*, and his *brother Ahio* had done (at leaſt as he conceiued) acceptable ſeruice about it. In this preſent *remouall*, by the *Kings appointment*, (at leaſt, *conſent*) as his brother went before to *guide*, ſo his place was behinde to *attend* and helpe the *carriage*, as opportunity and occaſion ſhould require. Hee ſaw the *Oxen* ſtaggering, the *Cart* ſhaking, the *Arke* rouling; *he* (as it ſhould ſeeme) was *next* at *hand*: and who would not haue put forth *his hand* in ſuch a caſe? had the *Arke* actually fallen through his neglect, would not the *whole multitude* haue cryed *ſhame vpon him*, and perchance done worſe vnto him? The *Philiſtims* would haue blaſphemed,

phemed, that the *Arke* of the *God* of *Israel* had now at length caught *a fall*, aſwell as their *Dagon* had formerly before the *Arke*. *Deuotion* in the people would haue bin *abated*; *Religion*, ſcandalized; *God's ordinances*, and *holy Myſteries* leſſe reuerenced, and eſteemed: But infinite ſuch pretences waigh nothing, where the *Law of God*, and *obedience* required *of man* are laide in the *contrary ſcale*. Whether *Vzzah* were a *Leuite*, or no, *diuers* diſpute vpon *coniectures*, and conclude *diuerſly*. *S. Gregory*, *Hierome*, *Rupertus*, and *Ioſephus*, together with *Abulenſis*, and *Serarius* the *Ieſuit*, are for the *affirmatiue*: *Sanctius* another *Ieſuit*, with *Dominicus à Soto*, and ſome others, incline to the *negatiue*. Let vs take that which may moſt *excuſe him*, and admit him to be of the *Prieſts race*: yet this was not *inough* to priuiledge him, except he had bin *deſcended* alſo from *Koah*: and the *Koathites* had no *cõmiſſion* to *touch*, but onely in a due diſtance at the *barres end* to *beare* the *Arke* of *God*, Numb. 4. 15. This *fault* therefore in the Text is termed פרץ the vulgar giues it *raſhneſſe*; our *Tranſlation*, *errour*. The *Greek* and *Hebrew* intimate a *reſpectleſſe kind of forwardneſſe*. Wherein this ſhould chiefly *conſiſt*, all agree not, but vſe the freedome of their *priuate coniectures*. Some ſay, that the diſhonour offered to the *Arke* in committing it to a *waine* of *Oxen*, was that which drew on the *ſtroke*: but this touched alſo *his brother*, and all the reſt of the *company*, who *conſented* to it, and *applauded* it as well as himſelfe, and yet eſcaped *harmleſſe*. Others cenſure him for touching the *naked Arke*: but how could that bee (ſaith *Abulenſis*) becauſe the *Arke* was neuer lightly without a *threefold couering*. *Abulenſis* therefore himſelfe con-

cludes more *probably*, that there wanted *due reuerence* in the *action*. *Non seipsum sanctificavit* (saith *Gregory*) *Holy things must not bee touched with vnhallowed hands*; For God will be *sanctified* in those that come *nigh him*, and *glorified before all the people*. *Leuit.* 10. That this *sanctification* should be *hindered* by his *wiues company*, (as some *shauelings* would haue it) is a *fancie* fitting their *vncleanneſſe*, but not to bee reckoned amongſt *honeſt mens coniectures*. With farre more *likelyhood* the *Iewes* lay the fault on his *diffidence*, as if *God* could not haue *vpheld* his *own Arke*, without his *vnlawfull assistance*: Moſt of theſe *opinions* touch somewhat on *truth*, but paſſe by the *chiefe*, which I take to be, (with the moſt & ſureſt Interpreters) his *inconſiderate laying hold of the Arke, beyond his vocation, flat against God's ordinance*: which *Dauid* ſaw, and *amended* afterward in remouing it from *Obed-Edoms* houſe, 2 *Chron.* 15. where the *Prieſts* ſanctified themſelues, and ſet their *owne ſhoulders* to it: the *Inferiours* kept diſtance; the *Elders* were ranged *orderly*, according to their *places*, as the *Lord commanded*. All which their *good King* ſaw religiouſly executed, and then all things ſucceeded according to their hearts deſire.

11 This ſhould leſſon the *pragmaticall itching humoreſts* of theſe our buſie times, to keepe within their *compaſſe*, and not to haue an *oare* in euery boat, where their *carriage* lyes not. Finde we nothing to be managed vpon our *own demaines*, but needes wee muſt be *tampering* with other mens *freehold*? can we preſume our owne *accounts* can paſſe ſo *eaſily* at the *laſt Audit*, that other mens *reckonings* muſt vnneceſſarily bee taken in to our *ſcores*?

ſcores? The *Diuell* hath not had in theſe *latter times* a more *dangerous engine* to *diſſolue vnity*, and *breed confuſion*, then by *diſturbing* the *rankes* that God hath placed vs in; and animating *giddy* and *ambitious ſpirits*, to be *factious* in *buſineſſes* that belong not to them. What hath ſet all *Chriſtendome* (for ſo many ages) ſo much in an *vproare*, as the *encroaching* of the *Romiſh Clergy* on *Princes Regalities?* which at length may draw them on, and vrge them on the other ſide to cry quits for *reſtitution*. I might inlarge this *point* (*Beloued*) if the time, and awfull regard of your *Chriſtian-patience* confined not my *Meditations*. *S. Peter* hath a good *caveat* in this caſe to be thought vpon. As a *Chriſtian* ſhould abhorre to be found guilty of *theft* or *murder*; ſo his care ſhould be, not to be iuſtly condemned for an ἀλλοτριεπίσκοπος, a *buſie body* (as our *Engliſh* hath it) *in other mens matters*. 1 Pet. 4. 14.

What makes the *Subiects* hand on the *Magiſtrates* ſword? or the *Lay-mans* on the *Prieſts keyes?* or the *Tradeſmans* to *diſcharge* the *Souldiers artillerie?* or the *Souldiers* to *prize* the *Merchants wares?* and might not our *Schollers* bee better buſied in the *State* of *Queſtions*, then in *Queſtions* of *State*? *Moſes* was found with his *ſheep*, *Eliſha* with his *Oxen*, *Peter* mending his *nets*, *Mathew* at the *receit* of *cuſtome*, when the LORD preferred them to *higher places*. When *he ſaith*, Friend, *ſit vp higher*, or *come vp hither*, then may we make *bold* to doe as he commandeth: *Vzziah*, and *Vzzah*, neare in *name*, but nearer in the like *preſumption*, both neglected this: whereupon *the firſt* offering to *offer incenſe*, departed with the *leproſie*; but what befell the *latter* for his *raſh handling the Arke*, that which followeth ſheweth in a Luc. 14. 10. Rev. 4. 1. 2 Chron. 26. 19.

very ſudden concluſion.

12 *And the anger of the Lord was kindled againſt Vzzah, and God ſmote him there for his errour, and there hee died by the Arke of God.* As God's *bleſſings*, ſo his *iudgements* are often *ſudden*; ſometimes beyond *expectation*, neuer *without cauſe*. Who can endure the brunt of *God's anger kindled*? If he lift vp *his hand*, there is no warding of the *blow*. Die muſt *Vzzah* here for his preſumptuous *errour*, and die he muſt by the *Arke of God*, that the *preſentneſſe* of the execution might be a *preſident* for *future ages*; and the *place* minde the *guilty*, that when *God proſecutes*, it is in vaine to thinke of *ſanctuary*. Differences here alſo are but of *ſmall conſequence*, concerning this puniſhment. S. *Hierome* thinkes that his *arme* and *ſhoulder* onely *withered*: the one for being *with-drawne*, when it *ſhould haue borne* the *Arke*: the other for being *too officious* when it ſhould haue *forborne*. But the Text ſpeaks of *his death*, not by a *lingring*, but *diſpatching* blow, as *blaſted* with *lightning*, ſaith one; knockt down as with an *apoplexie*, ſaith another. Once this is plaine inough, that *ſmitten* he was; not *ſecretly* by a *plot of man*, but by *God*, *openly*, and that *without delay*, and that in *the midſt of a great ſolemnity*, & that *before the Arke*, & that when he *ſuppoſed* he did *God neceſſary ſeruice*, and others *expected* nothing leſſe then ſuch an event, to leaue a *patterne* to *poſteritie*, that when men *ouerſee* or *wink* at *abuſes*, God will ſhew *himſelfe* at length in his *owne quarrell*, execute his *owne iudgements*, and iudge of all *mens actions*, not as they ſeeme *in ſhew*, but as he *findes* them in *ſubſtance*, conformable or diſſenting from his ſtrict preſcription. Then *pretences* ſhall not *ſecure*, or good *intentions*,

tentions, excuſe; but the *offenders* ſhall ſuddenly *be ſmitten*, and the innocent righted, beyond the *worlds expectation*. And now (*Beloued*) was *Vzzah* the *laſt man* that euer was *pragmaticall*? or this the *firſt exemplary* ſtroke that euer was inflicted vpon *medlers* in ſacred myſteries, beyond their *commiſſion*? *Nadab* and *Abihu* might haue beene an *enſample* to *him*, as *he* ſhould be to *vs*; that Gods anger may bee as *quick* to *ſtrike*, as our *preſumption* is peremptory to *prouoke*. Should this poore mans *good intention* haue ſo *heauie a doome*, and our *impudent intruding* be alwayes borne withall? Shall *ſimple errour* die in the place before the *Arke*; and *malice* ſurviue, perchance to doe more *miſchiefe*? *Perez-Vzzah, Vzzah's Breach*, ſhould be a *warning-peece* to vs all for circumſpection in our *carriages*, humility in our *proceedings*; feare, to *intermeddle* in caſes reſerued to our *Superiours*, and God's owne *priuy Counſell*; leſt his *angry ſtroke* prevent all *parlye*; and a *breach* bee made, which ſhall *neuer* be *repaired*. I end. At the ſight of one of his company ſuddenly *ſtroken dead*, (as here *Vzzah* was) *Peter Waldus* of *Lions* proued a convert, and from him are the *Waldenſes*, ſo famous for reſiſting *Poperie*. O that the conſideration of this *fall of Vzzah*, might worke in vs the *like riſing from ſinne*. Which *God* of his mercie grant, for his *Sonne Chriſt Ieſus ſake*; *to whom with the Father and bleſſed Spirit be all honour and glory now and euer*. AMEN.

ALLOQVIVM SERENISSIMO REGI IACOBO WOODSTOCHIÆ HABITVM 24. *Auguſti. Anno* 1624.

QVod *Portio Latroni* è Scholis in forum protracto, ut peroraret publicè, accidiſſe refert *Seneca*: illum uſq; eò fuiſſe confuſum, ut à *Solæciſmo inciperet:* vereor, ne mihi contingat hodiè apud Te dicturo, *(Regum omnium perſpicaciſſime)* qui dicenda anticipas, ſtupendâ ingenii prolepſi; à quâ, quantum deficit, tantum infra rem ſubſidit vel meditatiſſima cuiuſcunq; oratio. Cùm autem ſenſibile nimiùm excellens labefactet ſenſum, (ut cum *Philoſophis* tradit experientia) qtid mirum, ſi prodeunti ſubitò è *Muſarum umbraculis*, caligent oculi ad inſoliti *Solis* radios. Hoſce interim vel deponit cum *Phœbo* apud Poëtam, vel cùm *Moſe* potiùs velo obducit *Sacrata Tua Maieſtas*, quoties appropinquant *tui Academici*; quos non benigniùs audis, quàm invitas: non ut *inter cæteros* tantùm gratulentur pro more, ſed *præ cæteris* compellent liberè. Hinc, ſi fieri potuiſſet, *octodecim* ſtipata *Collegÿs*, & *ſeptem Aulis*, in occurſum prodiiſſet *Patrono ſuo*, grata tua *Ancilla*, *Mater*

Contr. l. 2. præamio.

ter nostra, *Oxoniensis Academia*: sed quia hoc non datur; quod agnoscit, quod debet, quod meditatur, quod vovet, repręsentat per *filios hosce* suos primarios. Peregrinantur plurimi ad IACOBVM *Compostellæ*, & dum quęrunt ibi *Sanctum*, inveniunt *Idolum*. Neq; enim inter *Fraterculos* adhuc constat, An IACOBVS *Apostolus* unquam *Hispaniam* inviserit. Quantò compendiosior nostra hæc Religio, & certior devotio? Isti prolixum iter emetiuntur, ut minùs forsan accipiant, quàm conferunt. Tu verò IACOBVS *noster Tutelaris*, non tam expectas tuorum vota, quàm prævenis; & ut *cultores* illustres *tuos*, ipse *peregrinaris*. Capitale fuit *Persis* irruentibus in conspectum *Regis* absq; veniâ. Ar Tua, quos *invitat* fama, benignè *admittit* facilitas; nec tristes vnquam *dimittit*, nisi hoc nomine, *quia* est discedendum.

Vide Marianam de adventu S. Iacobi in Hispan. Baronium Martyrol. ad 25 Iulij.

Esther 4.

2 Vincula sunt ista (*Rex potentissime*) quibus arctiùs constringuntur *ingenui tui subditi*, quàm manicis aut compedibus adamantinis *Mastigiæ* vilissimi aut *stigmatici*: Legibus quidem tuis *vincîmur* nos omnes; sed dimissâ celsitudine, facili severitate, temperatâ Maiestate, suavi & demulcienti iugo, *vincuntur* præcipuè ij, qui aliàs sunt *liberrimi*. Atq; hîc dum intueor, quot dicenda occurrunt, & quàm paucis sit dicendum, non adeò turbat quid *dicam*, quàm quid *prætermittam*: Non opus est igitur ut vagetur Oratio, cùm domi habeat vndè luxuriet. *Bibliotheca* publica quotannis intumescens ingenti voluminum auctario; *Scholæ* publicæ, pinnis tandem fastigiatæ, & nubibus æmulæ; *Salaria* publica invidendâ benignitate Professoribus collata, & confirmata, themata fuerunt *panegyricis* antè hoc in loco dictis; quæ fastis iam seponuntur, ut inclarescant seris nepotibus. Atquî nonadeò

sterilescit

ſterileſcit *Tuum* (ô *Rex felicissime*) *Imperium*, vel languent *Regiæ benignitatis* exempla; quin certet cum ipſo temporis decurſu, *Mæcenatum* recentior beneficentia. Quid dicam de *Aulâ Lateportenſi*, quæ (*Aquilæ* inſtar) tuo diplomate, poſt tot ſæcula, tandem vetuſtatem exuit, & tranſiit in *Collegium Pembrokianum*, vel ipſo nomine ſatis *dotatum* & *nobilitatum*? Ad marginem præterlabentis amnis, Heroicis hodiè inſurgit ſumptibus *Hortus Botanicus*, qui *Patavinis* vel *Leydenſibus*, hâc ex parte, non cedat deliciis. Ex decreto de *aperiendo Flumine*, tuo Regali aſſenſu firmato nuper, & promulgato; quàm perenne manabit, *Academicis* præſertim tuis, emolumentum, ſentient affluentiùs poſteri, quàm præſentes explicent. Poſtremò ne mutus ſim aut ingratus *Orator*, in meâ aut meorum cauſâ; obtinuit antè annum, Tuis præſertim literis, mandato, & dono, *Exonienſe Collegium*, haud ita latam terræ portiunculam, ſed in illâ nunc eminet non infimæ notæ *Sacellum*: deeſt tantùm ad complementum, debita *Conſecrationis* ſolennitas, & *Divi* IACOBI titulus: quò ex voto *Fundatoris* & *Collegij*, innoteſcat poſteris; & in iugi *Salvatoris* cultu, unà cum Sanctiſſimi *Apoſtoli*, benigniſſimi *Regis* in æternum recolatur memoria.

3 Iſta verò cùm ſint huiuſmodi, ut ſi indies repetantur, indies admirationem excitarent: in cenſum nihilominus vix venient, ſi cum cæteris, (quæ *Tuæ Maieſtati* accepta referimus) conferantur. Gloriamur *Academiam* inter tot adverſantium cuniculos, à *Papiſmi* fermento eſſe conſervatam? Conſervavit tua prudentia: Gratulamur *Arminianiſmum* noſtras *Cathedras* non infeciſſe? Exhibuit tua providentia Antidotum. *Diſciplinam*, *Academias*, *Epiſcopatus*, ſuſq; deq; raptáſſent iamdudum *Puritaniſmi*

niſmi furores, niſi frigidum ſuffudiſſet & inieciſſet frænum, feliciſſimo rerum uſu maturatum tuum Iudicium. Quis obſtaret æmulis & feralibus iſtis *Harpÿjs*, qui ſolùm illud detractum ſibi ipſis & ſuis pullis æſtimant, quod Academicorum acceſſit rationibus; niſi tuus interveniret ſplendor, & nebulas iſtas diſpelleret. Atq; iſtis quidē laudibus, nil decerpit *Militum* virtus, nil *Conſiliariorū* ſolertia, aut ſubſidiū. In Ædificiis, ſtipendiis, & priuilegiis, agnoſcerent potiùs moroſi, Regis gratiā & Authoritatē, quàm ſumptus proprios, aut fabricam. Sed quòd *Papiſmus* non invaluit, non præualuit *Arminianiſmus*, non diſſipauit *Puritaniſmus*, aut proſtrauit liuidorum ſontica barbaries, tot congeſta *Mæcenatum* Trophæa; Tuæ (ut ità dicam) prærogativæ, (Regum omnium Sapientiſſime) eſt peculium. Non hìc ſe immiſcent aliæ cauſæ auxiliatrices, aut caſus: ſed totum hoc, quantumcunq; eſt, quod certè nobis *Academicis* præcipuum & palmare eſt, totum (inquàm) eſt Tuum.

4 Illam igitur Academiam, (O Rex) quam tot affeciſti beneficiis, decorâſti trophæis, muniviſti privilegiis, beâſti orthodoxæ Profeſſionis libertate, illuſtrâſti præſentiâ, donâſti ſcriptis, ituris in ſequentium ætatum miracula & oracula, irrigâſti poſtremò expectatâ affluentiâ liberandi Fluminis: habes hodiè proſtratam ad debita *Maieſtatis Tuæ* obſequia, ut agnoſcat quanta accepit, reddat quod poteſt, veniam petat vbi deficit, exprimat ſaltem quod cupit, cùm non habeat quod rependat. Mavult nunquam fuiſſe felix, mallet ſemper haberi vilis, quàm ingrata tali *Patrono*, in cuius Benigniſſimo *Favonio*, illos quibus anteà & adhuc animatur, haurit ſpiritus; & in præcipiti *ſenectute* (ut *Iuvencula*) fit fæcunda. Intra

proximè

proximè elapsum nouennium, (obstetricante pro modulo, *meo* qualicunq; *Professoris* tui *conatu*) *septuaginta tres* emisit in S. *Theologiâ Doctores*; vt omittam ultra *centum & octoginta* eiusdem facultatis *Baccalaureos*: quos confidenter dicam, non tantùm *Papismum* execrari, *Arminianismum* non fouere, *Puritanismum* explodere; sed etiam pestiferam istam, & nuper Flammis vltricibus expiatam, *Bucanani*, *Parei*, *Danæi*, & aliorum de *cohibendis Regibus* sententiam, *merito ferire Anathemate*. Nec Medicis, Iurisconsultis aut Philosophis desunt proprii catalogi, desunt fida pectora, desunt promptæ linguæ, ad gratissimam *Doctissimi Regis* obseruantiam. Summatim ut dicam; quot fouet Academia genuinos Filios, tot habet *Rex Iacobus* Deo supplices, ut *Angelus, qui eripuit Iacobum Patriarcham è cunctis malis*, perpetuet illius felicitatem: per quam agnoscimus, *Academias* ultra speratam sortem triumphare. Quàm pulchra igitur sunt tabernacula tua (OIACOB) & tentoria sub te *Israelis* tuæ! ut valles nemorosæ, vt Horti iuxta Fluvios irrigui, vt Arbores Aloës, quas plantauit *Iehovah*. Fluat aqua de situlâ tuâ, ad perpetuum tuorum Refrigerium; ingemat elatus *Agag* sub tuo victrice brachio: nec *Gog* aut *Magog Monocerotas* aut *Leones* tuos impunè exsuscitent, aut lacessant. Vt postquam *Corah*, *Dathan*, & *Abiram*, & omnes eiusdem instituti *Alastores*, dehiscentibus terræ faucibus, absorptos conspexeris; postquam *Locustas* & *Ranas Apocalyticas* à tuis finibus & latifundiis procul abegeris; postquam ingratorum murmura, vel iustitiâ tuâ elideris, vel prudentiâ & moderamine plusquàm humano sedaueris: postquam *Regalem tuam prosapiam*, apud exteros (proh dolor!) tot annos iam exulantem, hæreditariis

dinariis sedibus, & dignitati restitutam videris: Sicut IACOBVS eius Nominis *primus*, super extremo adorans baculo, non priùs hoc terrestre relinquas *Regnum*, quàm (raptu quasi ELIAE) cœleste possideas, & in CAROLVM PRINCIPEM duplicetur Spiritus. Quod faxit Pater in Filio per Spiritum Sanctum. *Amen.*

I. P. V. Oxon.

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John Prudeaux 1578-1650.
Bish Worcester. 1641. maintained himself in his see till end of war, when he took refuge with Henry Sutton his son in law

Sermon preached before King James I